Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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RELIGIOUS MISCELLANY.

The Evening Lecture.

A friend has kindly submitted to our disposal an article of some length, in a narrative form, to which we have prefixed the general title *Evening Lecture*. Its excellent views of the Christian character, its careful and just discriminations, as well as its practical wisdom and good temper, recommend it to the attention of our readers. What follows is only a part of the article, its length compelling us to give it in numbers.

"Mother," said Mary Wallace, as, just from school she hurried into the parlor, where Mrs. Wallace was sitting—"Mother may I go to the Lecture at Mr. Roft's this evening, with Sarah Longford?" Mrs. Wallace looked up from her work, as this eager inquiry was made, and as her eyes rested on the animated face of her daughter, glowing, as it was, with health and exercise, she could with difficulty suppress a sigh at the unwelcome, though perhaps not altogether unexpected wish which Mary had expressed to attend the evening Lecture.—"I do not visit Mr. or Mrs. Roft, and am entirely unacquainted with them, my dear; therefore I think it would be hardly proper for you to go there." "But Mother every body, *almost* every body, I mean, goes there, whether they are acquainted or not;—it is different from visits, and they invite people whom they do not know at all, and they begged Mrs. Longford and Sarah to bring all their friends, and said they wished you would go, you and father; and Sarah says she knows they would be glad to see me there. O mother, do let me go." "Well, Mary, put away your bonnet and satchel and come and sit down by this pleasant window near me. This soft air will cool you, for you look heated my child, as if you had run all the way from school."

While Mrs. Wallace was speaking, Mary stood in the middle of the room, with her bonnet half thrown back, and swinging the satchel which contained her books and work a little impatiently. "But tell me first mother if I may go to the Lecture, for Sarah Longford is waiting at the gate, to know if she shall call for me, when she goes herself." "Tell Sarah you will go, my child, for I am not unwilling to gratify the great desire you have to accompany her." Away ran Mary to tell her companion and to charge her, not to forget to call for her in time; for her interest had been so much awakened, and her mind so excited by the accounts her school-fellow had given of the Lectures at Mr. Rofts, that poor Mary feared, when she had obtained her mother's consent, that some untoward event might prevent her going.

It will be necessary here to inform the reader, that there was at the time of which we write in the village of ———, an uncommon excitement on religious subjects. There was a revival,—as these seasons of unnatural religious fervor are called. It had been produced by the exertions of one or two individuals, who believing themselves possessed of the only true faith, could not be satisfied to allow others the liberty, which they took themselves, of determining *what was truth*, but with the restless spirit of proselytism (but *too* common in these days) they at once resolved to make converts of all those who differed from them. Among these individuals, Mr. Roft was conspicuous.—He was a man with more zeal than judgment, a restless, over-busy member of Society who could not believe that any one read the "*word*" aright, but those whose creed agreed with his own.—No exertions were spared to produce the desired revival, and in the course of a few months the state of society in the pleasant village of ———, was sadly changed.

When Mary returned to her mother, she took her seat by the pleasant window, which looked into a small but beautifully cultivated garden, and beyond which, the view stretched into the distance, over a variegated country to the spires of the city, and the still farther distant ocean.—Mary's eyes wandered from one object to another, and the tranquil and beautiful scene affected her insensibly, though her imagination still busied itself in anticipating the evening Lecture.

"Why do not you and father attend these meetings mother," said Mary after a long pause. Because neither your father or myself approve of them my dear." "*But* mother are they not religious, and are they not intended to make people good; and why should you and father not approve of them? Mrs. Longford says the Christian conversation and fellowship is delightful, and that she would not miss one of these lectures for anything. She was afraid last week when the doctor thought little George so sick, that she should not be able to go, and she scolded at the nurse and told her she knew she must have neglected George in the morning, on purpose to keep her at home that evening, and Sarah says it would have been a great disappointment to her mother, but George was better toward night, so much better, that Mrs. Longford did not fear to leave him to the care of his nurse" —Here Mary paused, almost out of breath, and her mother smiling, said, "and now Mary I suppose you would like my reasons for not approving these evening meetings. You have strangely mixed up questions about, and arguments which you think in favor of them in your haste."—"It is not because they are religious meetings, that I object to them my child, nor because I doubt the goodness and sincerity of many, among those who attend them. My objection is to the effect they produce on the mind, when followed as they now are in this town. When I was younger than I am now, though a few years older than you are Mary, I was visiting in a large town, where there was much religious excitement. There were lectures and conferences and prayer meetings every evening. Although young I was observing, and I heard much said of the beautiful prayers, that were made, and saw a great deal of zeal and perseverance displayed in attending these meetings; still I was not satisfied with the effect upon those who were the most zealous in going themselves, as well as in inducing others to follow their example.—The minds of the people were unsettled; and unfitted for the ordinary cares and duties of their homes. They were restless and uneasy, and as eager for a conference as a young beauty would be for her first ball.—It *was* indeed *religious dissipation*, if the term may be allowed, and in my opinion far from being either salutary or praiseworthy. In the arder for public religious exercises the quiet and unpretending duties of private life were neglected or performed without interest, and that "sacrifice" offered, which Christ himself declares to be of no value in the sight of God, in comparison with "*mercy*." It is a great privilege to converse with our friends on religious truths and blessings, and to join with them in the public services of the sanctuary; but it is in the silence and stillness of retirement, in the secrecy of the heart, that we commune most nearly with our Creator.—I have endeavored to fix good principles in your mind Mary, that you may be easily led in the path of virtue.—I hope, I have given you a sense of the constant presence of God, of his mercy, and justice, his approbation of right doing, this abhorrence of moral evil. Having done this I wish not to bias your religious belief. I do not desire to confine you by any sectarian views, but you will have my child the earnest prayers of both your father and mother, that you may be guided to the knowledge of truth."

Mary was affected by her mother's impressive and serious manner and her heart expanded with gratitude to God, for having given her such a friend.

It was now near the hour for tea, and when Phœbe the maid servant came in to set the table, Mary with her usual cheerfulness and activity, saw that every thing was arranged in order and then ran up stairs to the nursery to lead down her little sister Catharine. Mary loved her sister, and it was a pleasure to this good girl to attend to C's. comfort and happiness; she now tied on her apron and placing the little pet in her high chair at the table, she seated herself beside her, and giving Cate her cup of bread and milk,—watched the child that she might learn to take her food neatly. Mr Wallace and his son Henry soon joined the party around the table; they had been walking together; and the pleasure which they enjoyed in their ramble, they now communicated to Mrs. Wallace and Mary. Cate had just stroked down her apron with her little fat hands and turned her round rosy face up to Mary with her usual phrase of "Taty done" when a knock at the door, made Mary start involuntarily and lightened the color in her cheeks. She however, wiped her little sister's mouth, took her from the table and gave her a kiss, without betraying any signs of impatience. At this moment Phœbe came in to tell her that Miss Sarah Longford was at the door waiting for her. "Where now in such haste sister Mary" said Henry, as Mary moved quickly toward the door. "Is there a party a-head?" "No Henry, I should not go to any party where you were not invited. I am going to the Lecture at Mr. Rofts."—"*The Lecture*, at Mr. Rofts" exclaimed Henry in unfeigned surprise.—"Why sister Mary, are you crazy?" "No brother, *only curious*, I believe" replied Mary smiling, and away she went for her bonnet and gloves.—"Now Mother do tell me what all this means?" said Henry to Mrs. Wallace. "It means my dear, that Mary's curiosity has been excited about these Lectures,—and she is very desirous to attend one of them. I have consented to her wishes this evening, in the belief that it is far better for her to go with my leave, than by a refusal to hazard the possibility of her being induced to gratify her curiosity without my knowledge."

As Mary came down stairs her father asked her, how she was to get home, and reminded her that the lecture would not be over before nine o'clock. "Why father, you know Mrs. Longford and Sarah, must come up as far as the cross roads, and from there it is but such a step, that I can run home in a minute, for there is a beautifully bright moon, to night." When she had gone out of the gate, and had closed it,—Henry who had been sitting at the window looking after her, sprang from his seat and taking his hat, said "no, she shall not come home alone, even that short distance. I will go to lecture myself on purpose to return with her." "Do so my son" said Mr. Wallace, pleased with the affectionate attention he displayed for his sister. "But be careful Henry" he added, "not to ridicule Mary for wishing to attend this evening meeting, it is not surprising that she should desire to be present at one of these lectures—she has heard so much of them." "No Father trust me, I will not trouble sister Mary, I will only protect her" said Henry with an emphasis which made his mother smile.

(To be continued.)

Religious Persecution.

By the following article from the Albany Daily Advertiser our readers will be made acquainted, (though but partially so) with some very extraordinary recent occurrences in the Reformed Dutch Church, in relation to the licencing a young man of their own Seminary, for the ministry. It appears by the pamphlet alluded to, that the case has become a highly important one, as it has laid the foundation of serious complaints and difficulties, between the clergy of the Reformed Dutch Church and those of the other Presbyterian Churches. We propose, if circumstances permit, to give a more full account of the case, on another occasion.

[From the Albany Daily Advertiser.]

Remarks on Liberty of Conscience, Human Creeds, and Theological Schools, suggested by the facts in a recent case—By a Layman of the Reformed Dutch Church.

"Who knows not that truth is strong, next to the Almighty? Give her but room and do not bind her: Let her and falsehood grapple: who ever knew truth put to the worse in a free and open encounter?"—*Milton.*

A pamphlet with the above title and motto has just been published in the city of New-York, and is for sale at the bookstore of W. C. Little in this city. It contains matter of deep interest to the religious community, and cannot but contribute to promote the cause of religious truth and intellectual freedom. The case which has occasioned this pamphlet, is indeed a very extraordinary one. It is that of Leonard B. Van Dyck, a candidate for the ministry, who has been refused admission into the church of his fathers, in which he was brought up, in which he intended to serve as a minister, because he entertained doubts concerning two points in theology—*The eternal generation of the Son of God, and the eternal procession of the Holy Spirit from the Father and Son.* These he did not deny; but he could not declare a conviction of their truth. Now, that such a thing should happen in this enlightened country, in the year 1828, seems strange and irreconcilable with the religious spirit and knowledge of the age; and it must be matter of deep regret to intelligent and pious laymen, belonging to the ecclesiastical community from which Mr. Van Dyck has been excluded, that any porton of their clergymen can be so far behind in a knowledge of the scriptures, of Christianity as revealed in the scriptures, as to consider doubts concerning the above points, so important as to prevent the admission of a candidate for the ministry, otherwise qualified. If the constitution of the Dutch church requires such points to be believed, why is not the constitution amended? I am glad that this pamphlet is written by a layman. If laymen should more generally cultivate religious knowledge, we should have a more interesting and useful mode of religious instruction than now generally prevails. An enlightened laity will require and produce an enlightened clergy. Nothing is more injurious to the progress of Christianity, than retaining in creeds and confessions, and treating as important such points as occasioned the exclusion of Mr. Van Dyck—doctrines expressed in technical terms and phrases, not found in the scriptures, frequently unintelligible, and in some instances worse. They were adopted in a scholastic age, and the tinge which they still give to many sermons preached in our churches, prevents a taste for religious knowledge—the thinking mind disrelishes the subject or the manner in which it is presented, gives up the matter, and is content with ignorance and indifference.

A layman who endeavors to promote knowledge and improvement in the church, by exciting his brethren to attend to such cases as that of Mr. Van Dyck, deserves great praise; he promotes the cause of the reformation; he acts in the true spirit of Protestantism, which is the spirit of intellectual freedom. If the Dutch church in this country is to be governed by an opposite spirit, it cannot keep pace with other religious denominations; it must dwindle into comparative insignificance. It is vain to attempt to resist the progress of inquiry, which is always the progress of truth; and it is the duty of every Christian to make every effort to remove the barriers to the progress of Christianity, which have been erected by human invention, and to promote the study and love of the SCRIPTURES. To persuade men that, "compared with the knowledge which they contain, every other subject of human inquiry is vanity and emptiness;" that "politics, philosophy, poetry, and all the pursuits of the human mind, are to this the chattering and plays of children."

The spirit of the Dutch church here is not the spirit of the church of the Netherlands, and in some respects does not accord with the views and opinions of the other Presbyterian churches in this country, one of which has received Mr. Van Dyck.

The case of Mr. Van Dyck must be productive of good—we may rejoice that it has occurred. It will be the means of accelerating the progress of knowledge and truth in the very church from which he has been excluded.

It is hoped that this pamphlet will be extensively diffused; that it will kindle a light which will not soon be put out. SCOTUS.

Proselytism.

For the following excellent remarks on *Proselytism*, we are indebted to the "Unitarian Advocate," published by Bowles & Dearborn.

What is proselytism? And what sort of proselytism, or are all sorts of it, criminal? These questions are sometimes very loosely settled. Hard things are said and done upon false and unjust conclusions on this subject. And those who but yesterday were rebuked as too indifferent to all opinions to care which a man held, so that his morals were pure, are today upbraided for their zeal in the dissemination of such opinions as they most favor.

To inform another what you believe, and accompany your information with arguments as you go along, might be looked upon as a species of proselytism, however private the manner and circumstances. For it might happen in consequence, that he who listened to your recital should be led thereby to look to his own ground more closely, and this investigation might terminate in conviction that he was wrong and you right, and so you would have gained a proselyte. But so long as men think and feel, they will tell what they think and feel, and such conversation will have its influence. No power on earth can entirely chain the free spirit, or lock up in the breast what has been generated there. And there is neither right nor law to forbid us, in this land at least, to speak out with all boldness, just what we think on all important subjects. This mode of influencing others is an instrument of great usefulness, which we ought by no means to throw away, or to be reluctant to use. Let every Christian, at all proper times, express to his fellows such views as he holds to be divine truth. Let there be no hindrance to this communion. Especially, let it not be branded as odious or uncharitable. It is our duty to say all we can for the truth, as we understand it. And if this be proselytism, why, it is nothing worse than any other sort of teaching or communication of sentiments. If any sin attaches here, it must be to the manner, and not to the mere act.

But if private Christians may freely converse and argue on their several opinions, may they not also take other methods of giving the same information? You have, perhaps, by conversing, awakened a solicitude in an acquaintance, to know more about your faith than you can at once communicate. Why not, then, give him a tract, or lend him a volume, which say the same things that you would say, in a way to produce more effect? This is a step further. It supposes that the press is open to all as a proper vehicle for discussions pertaining to religion, as well as any other matter; and that what comes from the press may be used by us in social intercourse precisely as we should use words of our own; to inform others what we believe, and why we believe it. If it is lawful to tell our opinions in words of our own, it is lawful to communicate the same in any words that offer. Here is proselytism too. For it often happens as a result of the reading into which one man leads another, that both are brought to one opinion. But there is still no wrong in the mere act supposed. If there be sin here, it lies in circumstances and manner alone. We have no hesitation in affirming, that every honest man ought to avail himself of such means as the press has afforded him, to diffuse his opinions. This is the way to render all misrepresentation, and even all essential mistake, if not impossible, yet nearly harmless, because so transitory. When christians have thus freely made each other understand their various sentiments, the more perfect knowledge must produce an approximation in heart, if not also in speculative conclusions. All the harm that can arise from the use of tracts and books as a means of diffusing one's own opinions must lie, we repeat it, in circumstances, and not in the mere act.

We have in view no limits of place, in the two methods of proselytism just alluded to. That is, we do not say it is lawful for a man to tell his belief and his reasons for it, to his neighbors, and not to strangers, to those whom he knows in one place, but not to others in another place. Wherever we are, we may speak for God and Christ. And if we speak at all, we must speak as we think. And if we cannot speak in words of our own to the ear, we may in words of another to the heart. Yet here here are restrictions which will occur to every pious and benevolent man. There must be discrimination of circumstances and persons, so far as is necessary for the end we have in view. It is the want of this, that what is usually intended by the term "proselytism," when used in its odious sense, commences. But we shall recur to this topic in another connexion.

A third mode of propagating our peculiar opinions is by the ministry. A man who did no harm by uttering his thoughts while a private Christian, has a liberty to speak for himself if he becomes a preacher of the word. But here the subject begins to assume more interest and importance. There would be no difficulty, indeed, provided all sects with their clergymen held fellowship with one another. A system of unrestricted intercourse, free interchange of pulpit services, and unlimited communion in the ordinances, would place whatever is done by the ministry for the spread of particular views, upon nearly the same footing as what is done by private persons, to be regulated by very much the same rules and principles But now the case is different. And nothing is more perplexing than the questions of ministerial duty, which have arisen out of the exclusive spirit and measures of a party. It is very natural and right to wish that our opinions should be understood and embraced by all around us. We can easily persuade ourselves that they will suffer loss while remaining ignorant of them, or prejudiced against them. Shall a pastor quit his own parish, enter that of his neighbor, who does not agree with him in sentiment and by clerical labors attempt to obtain favor for his own opinions? This question has been variously answered at different times, and by different parties.—The Congregationalist his complained of the Methodist and the Baptist. And one party of Congregationalists has found fault with another. We think that in every case where there are those who *cannot* have such preaching as they prefer at home, and who *request* it from abroad, the service so desired might be rendered, without the incurring of any such blame as is attached to mere proselytism. Unitarians have ever been most scrupulous of intrusion. It must be admitted, that while none have plead with greater earnestness for the freest intercourse among the clergy of all sects, none have more carefully noticed those restrictions which are imposed by a consideration of mutual rights and duties, in circumstances produced by the division of sects. They would have been content to confine clerical service to parish limits, in all cases but where one minister sought another's aid or fellowship. To irregularities of any kind, they have had no occasion to resort, for the building up of their own cause. Regarding the great principles of our religion as common to all Christians, they have never been led by pretended or real alarm for the souls of men, to break over the bounds which usage and prescription, if not reason and duty, had established in the matter of preaching in other than their own pulpits. This is simple fact, and not boasting. By the orthodox portion of our community it has been decreed, that a minister of *their* persuasion may go into any parish, invited or uninvited, with no reference whatever to him who has been set over it, and there, by all means in his power, establish a new order of things. To build up a new church where *only* a large and flourishing unitarian church exists, orthodox churches *colonize*, send members from table to table, from temple to temple, from town to town; and let the number of malecontents be ever so small, they are thus erected into an independent body, have houses built at other people's expense, missionaries supplied for no other end than to beat down heresy, and proselytism carried out to its utmost extent. But for the Unitarians to do the like in an *Orthodox* place, they hold to be proselytism in the wicked sense, to be abhorred as a sin, as irregular, uncharitable, injurious.

We are not about to discusss this subject now. It is plain enough, that social, and ministerial, and christian rights, are thus laid open on one side, to an invasion as perilous as party spirit, encouraged and inflamed without any restrains, can make it. For although it is lawful to disseminate our opinions in common ways, such as are open to all alike, such as the religious freedom we enjoy necessarily supposes, yet we may not do this at the expense of that which is more than all besides,—the interests of piety and charity, personal religion, brotherly love, and public and private peace. It is not lawful to sow discord among brethren, disturb and destroy a society having for its objects public worship and christian instruction, and, in the way it prefers, successfully promoting those objects, for the sake of propagating our peculiar tenets by a new ministry and a separate communion.

(*To be continued.*)

John Newton used to say, when he heard particular inquiry made about the last expressions of an eminent Christian, "Tell me not how the man *died*, but how he *lived*."

CHRISTIAN REGISTER.

BOSTON, DECEMBER 13, 1828.

Boston Sunday School Society.

The Second Anniversary of the *Boston Sunday School Society* was held, agreeably to appointment, on Thursday evening, at the Rev. Mr. Ware's church in Hanover-street. The meeting was well attended, the church having been nearly filled with respectable and attentive auditors. The exercises were commenced with an hymn, after which prayers were offered by Rev. Mr. Motte. The Reports by the Recording and Corresponding Secretaries were then read. Of the substance of these we hope to give some account on a future occasion. After the Reports, the President of the Society, Hon. Jonathan Phillips, addressed the meeting at some length, with great energy, ability and earnestness.

The remarks of other gentlemen who were disposed to express their views on the subject of Sunday Schools, were then called for, and the meeting was suecesively addressed by Rev. Mr. Whitman of Waltham, Rev. Mr. May of Brooklyn, Conn. Rev. Dr. Channing, Dr. Follen, Rev. Mr. Pierpont, Rev. Dr. Tuckerman, and Rev. Mr. Gannett. These addresses were not a mere repetition of each other's sentiments in different words, but were confined to distinct and important topics, and had each their appropriate excellencies; some of them rising, as the names of the speakers would lead us to expect, to the character of true and touching eloquence.

Resolutions were passed to accept the Reports of the Secretaries, and to have them printed in some one of our most extensively circulated religious journals.

The meeting was one of great interest, and those assembled must certainly have gone away, not only personally edified, but with an increased sense of the importance and value of these schools, and a more fixed purpose of doing what they might to advance and improve them.

Dr. Tuckerman's Discourse.

Having been necessarily detained from the Lecture on Sabbath evening, we are happy to transfer to our columns, the following excellent account of it, from the Christian Watchman.

"*The poor in Boston.*"

"On the last Lord's-day evening, the Rev. Dr. Tuckerman preached at the Old South Meeting-house, the Quarterly Charity Lecture, from Mark xiv. 7—*The poor ye have always with you; and whensoever ye will, ye may do them good.* He took occasion from this passage to speak of the duty and happiness of alleviating the miseries of suffering pauperism, and of the means in the power of multitudes, of doing this with the happiest effect. To excite the generous and honorable sympathies of our nature in the cause of distressed humanity, the Doctor related several affecting instances of deep affliction, which he had himself witnessed, and which we doubt not he assisted in relieving; instances in which amiable women, surrounded with several lovely children, were pining in want and hunger, and suffering from cold and nakedness, whilst the blazing hearth, the richly furnished parlor, and the numberless comforts of a cheerful home, were the luxuries of many who heard his pleadings for virtuous poverty. Amongst the causes of this misery, he had found, in his visits to the poor, that the odious vice of intemperance had in several instances seized on the father of the family, and paralyzed all his energies, and almost destroyed his affection to his children and the companion of his bosom. His feelings had often been distressed by the sight of a lazy and drunken husband, looking for subsistence to the almost worn-out strength of an industrious wife. He had learnt the distressing fact, that a child, now in the last stages of a decline, had been fed with ardent spirits from the age of two weeks, under the mistaken opinion that it had been necessary, and might cure its natural thirst for that indulgence.

"He had discovered also, that many able-bodied lads, from ten to fifteen years of age, were rising into life, under fearful circumstances of evil. They were, for the want of proper superintendence, growing up in idleness and ignorance, and contracting habits of vice, which, if haply they conduct not to public crime and to the State prison, will prepare them to increase the number of the vicious and the lowest class in our community. Could they now be arrested in their course to ruin, they might be saved from future disgrace, and become valuable and highly useful members of society. This object might be accomplished without much, or perhaps any expense, by kind and friendly advice; by visiting them and their parents, and conducting them either to schools, where the elements of useful knowledge might be given them, or by introducing them into useful situations, where their vices might receive an effectual check. Some of these boys the Doctor had conversed with; and he took this public opportunity of remarking, that of sixty whom he had known, about two thirds acknowledged to him, that the amusements of the Theatre had led them either to the sin of stealing, that they might attend its exhibitions, or to other courses of dishonorable conduct."

Here the Doctor took occasion to remark on the lessons of iniquity, and on the low and degrading vices, in the learning and the practice of which, these establishments are calculated to initiate its attendants. We hope his admonition will be suitably regarded. The Doctor being employed as a Missionary to the Poor, was well qualified to testify as to their wants and dispositions; and he stated for the encouragement of all who were willing to visit and advise them with kindness, that of 400 families which he had called upon, he had not found four where he was not gratefully welcomed. He spoke of the tenderness of affection, which he had witnessed towards those who, from the desire of being useful, had proffered counsel or assistance. Amongst other valuable means recommended, was that of preaching the gospel to the poor. This is not the least. Religion is the best resource in trouble. And should the worthy ministers of our city penetrate the lonely dwellings of the wretched, and establish amongst them, periodical lectures avowedly for their benefit, and for their attendance on which the kindest invitations should be given, an incalculable number of blessings might follow such labors. We hope the kind intentions of the Doctor, in endeavoring to benefit the poor, and in exciting for them the public sympathies, will be accompanied with much good, by greatly alleviating their necessities and improving their circumstances.

The English Unitarians.

Every Unitarian who heard or who has read the excellent remarks of the Rev. Mr. Palfrey, delivered at the annual meeting of the American Unitarian Association, in 1827, on the 'reasons for sympathy and co-operation with the Unitarians of England,' will be glad to learn that the sentiments and feelings there expressed are fully reciprocated by our brethren on the other side of the water. As an evidence of this we may refer to the fact that Mr. Palfrey's speech has been republished in the Monthly Repository, and to the interest which seems to be taken in our publications, both periodical and occasional.

As another evidence of this good feeling, we gladly publish the following extract of a letter from a distinguished Unitarian clergyman in England to a gentleman in this country.

"This publication [the Monthly Repository] and your excellent Christian Examiner, will, I hope, be more and more the channels of communication between the English and American Unitarians. Each must think principally of the wants of its own peculiar readers; but each may keep in view that it is read by transatlantic brethren. Let freedom of opinion be fully maintained and expressed, in reference to the plans, sentiments, errors and failures of each other; but let each be careful to maintain a kindly spirit, and a cordial disposition to Christian co-operation. Some things that have appeared in the Repository have been calculated to wound the feelings of valued American friends—but more appear to shew that English Unitarians have a cordial regard and respect for the American. Yet I do not think this sentiment should make either party hesitate to speak the truth plainly of the other."

Writings of Fenelon.

We understand that Hilliard, Gray & Co. have in press, and will shortly publish a selection from the writings of Fenelon, translated into English. The extracts which we have been permitted to see evince the exercise of good judgment and pure taste in the translator. The version is free, and will exhibit the character rather than the style, the heart rather than the mind of Fenelon—a heart which overflowed with the purest love to God and man. Portions of his works have before been presented to the English reader, but we have never seen any attempt to render his thoughts into our language, which was so successful, or which indicated so close a sympathy with the spirit of the original. To *recommend* Fenelon would be an act both of presumption and of supererogation. He is the glory of the Catholic, and the ornament of the Christian Church. The individual to whom the public will be indebted for the means of a better acquaintance with this 'beloved disciple,' has already merited their thanks for the good books and good thoughts, which she has contributed for the reading, particularly of the young; and a knowledge of these alone would justify the expectation of pleasure and benefit from the little volume which she has now prepared.

Library of The A. U. A.

The Secretary of the *American Unitarian Association* would renew the solicitation which has been made in behalf of the Library of the Association. A commencement has been made, some books and pamphlets have been contributed, and an occasional remembrance of the institution is all that is needed for its growth. If the author of a discourse issuing from the press, will send a copy to this Library, the inconvenience to himself will be very slight. If those gentlemen who have published sermons or works, either of a controversial or practical character, will select a copy of each for the same purpose, they will confer a favor at a small cost of labor or money. If those persons who have on their shelves sermons or books, the design of which is to illustrate any of the principles advocated by Unitarian Christians, would bestow a part of them for the increase of this Library, it would soon become valuable. The writings of Unitarians, both English and American, and the doctrinal publications issued during the Arminian controversy of the last century in New England, and works written in defence of free inquiry would be particularly acceptable. The productions of writers opposed to Unitarianism will be received, and preserved with care. The conviction of the advantage of such a Library, and the small expense at which it may be gathered, if individuals will but contribute to its increase, must excuse the importunity with which its claims are urged. Any thing destined to this object may be directed "For the Library of the American Unitarian Association," to the care of Messrs. Bowles & Dearborn, 50 Washington St. Boston.

Boston, Dec. 12, 1828.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The Second Congregational Society in Raynham.

This society was organized a little more than a year since. It is but a few weeks since an account of the dedication of their Church, was given in the Register. In that account it was stated that the members of that society had *been driven* from the church which their fathers built "by a species of *deception* the most *gross* and *unpardonable*."

This struck me as rather a *severe charge*, and led me to inquire more particularly into the causes which resulted in their separation These, I regret to say, I have found to be sufficient in my opinion to warrant the *severest censure* on the Pastor of the old society.

The *reasons* for their separation offered by the new society to the town, with a request that they might be recorded in the *town books*, are what, chiefly, led me to this conclusion. I send a copy of them to you, and wish you to publish them, in the hope, that the *liberal public* may become more interested in the cause of this *little society*. and more on their guard against all "wolves in sheep's clothing."

Reasons, &c.

"To the first Congregational Society in Raynham."

"Breth. and Friends,—The subscribers, having recently seceded from your society and formed themselves into a separate religious association by the name of the '2nd Congregational Society in Raynham,' feel it to be a duty which they owe to you, to themselves, and to posterity to make the following exposition of the *reasons and motives* which have influenced them to a measure so solemn and important in its nature. When the Rev. Enoch Sanford was ordained in this town, we gave our consent to his ordination on the belief and upon the condition that he would practice a frank and cordial exchange of ministerial services with all the regular Clergymen in the neighborhood. —This belief was founded on the following reasons, viz.—

1st, The immemorial usage of all his predecessors in office.

2nd, The intimation of Mr. Sanford to a *number of respectable individuals* that such would be his practice.

3d, The character of the individuals who composed the *Ordaining Council*, they having been *more than half, liberal men*, and having been selected or approved by Mr. Sanford with much apparent cordiality.

4th, The intrinsic reasonableness of the practice of free and indiscriminate *pulpit exchanges*. For we cannot see the propriety of one sect's arrogating infallibility to itself and of denouncing all as *heretics* who may chance to *differ* in their opinions or creeds.

5th, In accordance to the foregoing reasons and conformably to their spirit, Mr. Sanford immediately subsequent to his ordination became a member of the 'Bristol County Association' which was *unanimously liberal* in its principles.

"We think there is some degree of weight in either of the foregoing reasons viewed separately, but when considered together they appear to us of such force that we do not feel ourselves able to resist the conviction that Mr. Sanford intended to excite in us the belief that he was *unfriendly* to the *exclusive* spirit and conduct of the orthodox. Notwithstanding all which, he has refused pulpit exchanges with some of his *nearest clerical brethren*, and now, as we understand him, has come to the determination to exclude one and all who do not belong to the sect self-styled Orthodox. His language to us in answer to our remonstrance to him against exclusive exchanges leads us to form this opinion, which is further confirmed by the circumstance of his having lately become a member of an *Orthodox association* one of whose rules is, as we believe, to confine their exchanges entirely to their own sect. We do not pretend to be in possession of the secrets of their conventicles but, their conduct is an unequivocal confirmation of this belief. It is with extreme reluctance that we have felt ourselves compelled to separate from you. We have always entertained and do still indulge sentiments of friendship and affection the most cordial and sincere for you as individuals and collectively. We have gone to the house of God together and have there felt and acknowledged our common dependence on the same Universal Parent and have there cultivated sentiments of mutual esteem and charity We very feelingly deplore the necessity which an unlooked for series of events has imposed on us, for suspending the public demonstrations of that harmony which has so long and so happily subsisted between us and we would join our most devout wishes with yours, that every impediment to a complete restoration of our social union, peace, and felicity may be speedily and radically removed. We feel ourselves to be frail and erring creatures. We dare not assume to ourselves the attribute of infallibility, for we believe *that* to belong alone to our heavenly Father. But in the free and unfettered exercise of our own understandings—a right to which, we think is very clear and inalienable, we have adopted the measure of secession, for the reasons above specified. You will feel disposed to pronounce us *sincere* at least, when you consider the *numerous and very great sacrifices*, of property, convenience and inclination, to which we have subjected ourselves.

"We have made these statements and these remarks in the spirit of friendship, with a request that if you think proper they may be recorded in the book of your and our Town Clerk, in order that our motives may be seen and duly appreciated by yourselves and posterity.

"With sentiments of very sincere esteem and friendship and with devout prayers and wishes for your prosperity and happiness both temporal and eternal, and with an ardent request for a reciprocity of the same kind affections on your part we subscribe ourselves your Brethren and Friends."

Remarks on Acts xii. 6—17.

In this passage we have the remarkable account of Peter's deliverance from prison, on the night previous to the time appointed by Herod for his execution.

"The same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And the *angel* of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up saying—Arise up quickly, And his chains fell from his hands." Peter readily obeyed, and the Angel conducted him out of the prison, and to some distance from it, and then left him. Peter then went to a house where there was a meeting of the disciples, and, having been admitted, "he declared how the Lord had brought him out of the prison."

Let it now be remarked, that what in the former part of the narrative is ascribed to the *Angel*, is in the latter part ascribed to the Lord. It was the *Angel*, and it was the Lord, who delivered Peter from prison. May we hence infer that the Angel was God? We ought not so to do; yet, to be consistent, we must do so, if on similar ground we infer that Christ was God.

On precisely such ground rests a large portion of the arguments which have been urged to prove that Christ is God, or the Father's equal. It would be easy to arrange a long list of texts which have been compared for such a purpose, that are of similar import with the two which ascribe the same work to the Angel and to God.

What a sovereign does by his minister or Ambassador, is properly ascribed sometimes to the King, and at others to the ambassador; and the treatment which an ambassador receives, is considered as done to his sovereign, as well as to himself. This principle is adopted in the Bible, as well as in the political intercourse of nations. It was on this principle that Jesus said to his apostles—"As my Father hath sent me, so send I you." "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me."

On the same principle, when angels appeared to Abraham, to Moses and to others, it was sometimes said "The Lord appeared; at others the *angel* of the Lord appeared." So what the Angel said or did was what the Lord said or did. On the ground of such passages many have attempted to prove that the Angel of the Lord was Christ, and that Christ was God. In like manner whatever has happened to be ascribed to both the Father and the Son has been deemed proof that they are either the same person, or two equal persons of the same being.

In the language of scripture any remarkable display of Divine favor, or of Divine anger, is represented as a "*coming of the Lord.*" The appearance of Christ in the flesh is so represented. This event was to be preached by the ministry of John the Baptist. Both events were foretold by Isaiah and by Malachi. Isaiah foretold John's appearance and ministry in the following words—"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make his paths straight," Isa. xl. 3. Speaking for God, Malachi says—"Behold I will send my messenger, and he shall prepare my way before me; and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in, Behold he shall come, saith the Lord of hosts," Mal. iii. 1.

In the New Testament these passages are justly applied to the coming of John the Baptist and the Messiah. As John was to prepare the way of the Lord, that is Jehovah; and as Jehovah represents himself as coming with or in the Messiah,—it has been inferred that the Messiah was the very Jehovah who sent him into the world. But when it shall have been duly considered that "God was in Christ" and by or thro' Christ, manifested his power, his wisdom and his goodness to mankind, it may be seen that the forms of speech in which the event was foretold, afford no evidence that God and the Messiah was either the same person, or the same being. On the principle of interpretation which has so often been adopted in this case, if correct, we may easily prove that Moses and many other persons were the God of Israel. The deliverance of the Israelites from Egyptian bondage, and the giving of the law at Sinai, are ascribed sometimes to Moses and sometimes to God, just as other things are sometimes to his Father. I may add, that the principle, if correct, will also prove that the apostles were God. For the works which they did, God did by them. The spread of the gospel, the conversion of sinners, the enlargement of the Christian Church were all of them done by the apostles, and yet they were done by God.

I lately saw in a Number of the Eclectic Review an account of a modern Sermon, in which the Author maintained, or attempted to maintain, that the "three men," or angels, which appeared to Abraham in the plain of Mamre, were the three persons of the Trinity—Father, Son, and Holy Ghost. The account of this appearance of the Lord to Moses, and the Interview which succeeded, occupy the whole of the 18th Chapter of Genesis; and I do not recollect another chapter of the Bible from which the doctrine of the Trinity can be so plausibly supported. The account begins "The Lord appeared unto Abraham in the plain of Mamre—and he—that is Abraham—lifted up his eyes and looked, and, lo, *three men* stood by him.—"The unity of God is expressed in the first clause, and the trinity of persons in the second. The unity is also repeatedly expressed by the phrases, "my Lord"—"the Lord said," &c. &c. The pronouns in the conversation, as substitutes for the *three persons* or the *one Lord*, are sometimes plural and sometimes singular; and do not these things clearly denote a Trinity in Unity? Where shall we find another proof of the doctrine so clear, and so difficult to set aside? Yet the Trinitarian Reviewer seemed to be rather mortified than pleased by this remarkable argument.

B. Y.

For the Christian Register.

Mr. Reed,—

I beg space enough in your paper for a hint in regard to the Christian Teacher's Manual. I hear with grief, that the subscription list is insufficient for the proper support of the work. I grieve because I think this an unexceptionable and important periodical, and should its publication cease from want of encouragement, the community would not only be unjust to those who have undertaken it, but to themselves. We need such a work, it does great good, where it is read, and it should be patronized for its excellence. The title was not well chosen. The book is not meant for teachers only. It is suitable for parents and for children in the city and in the country. I am surprized to learn how few are acquainted with it. It is in no sense of the word sectarian, but is catholic in its spirit, generous in its tone and pure in its purpose. Its views of education and religion will be approved by the honest and candid of every sect. I do hope it will not languish for the want of subscribers. Such writers as they who fill the pages of the Manual should not be discouraged by neglect, from prosecuting their efforts to benefit society.

Perhaps few of your readers know that this work is published monthly by Bowles & Dearborn, 50 Washington-street. 'Each number contains 42 pages, and is embellished with a lithographic drawing.' The price is $2 a year.

For the Christian Register

Mr. Reed,—

The heads to the chapters in the Bible, for the purpose of indicating the contents, have imperceptibly acquired an authority with common readers equal to that of the text; and yet they are in many places very incorrect and unscriptural. As I have not looked into the first impression, in 1611, of what is called "the authorized translation," or that of King James' translators, I do not know how exactly these prefixed notices have been retained in succeeding editions, nor where they have been altered; but in the edition printed in 1638, now before me, as the contents of Psalm cxlix. there are these words—"*The Prophet exhorteth to praise* God *for his love to the church, and for the power which he hath given to the church to rule the consciences of men.*"

Dorcestriensis.

Letter of a Clergyman.

The following letter of a Clergyman in a distant part of the country to his friend in this region, has been submitted for publication in the Register.

For the Christian Register.

Rev. and Dear Sir,—

In reply to some of my friends, who are desirous to know the part I take in the controversies of the day and upon what ground I stand, I deem it proper to state, as in the presence of God and the great Head of the Church, that "I profess and consider myself a Bible christian, a minister of the New Testament, an advocate for the faith once delivered to the saints. Not being pledged to any party, the sacred Volume, I apprehend, has been the more ready to furnish me with doctrines and truths for my use in preaching Christ and him crucified, and to suggest sentiments and desires conducive to the great purpose of winning souls to him and watching over them that are his. In this connexion it may be proper to remark that every man has the privilege of explaining himself in regard to the words and phrases he uses in his writings or public discourses. I have been somewhat surprised at the misapprehensions of many with reference to the *middle grounds* of religion, which I profess to hold and have publicly endeavored to vindicate. For I think the phrase at the present day peculiarly appropriate and significant. With respect to our holy religion *middle ground* is the broad, open space between the fires of controversy. It is the temperate zone of Theology, having the torrid, or burning zone on one side and the frigid or frozen zone on the other. It is *Bible ground*, in which the fruits of the spirit, love and joy,

peace and charity are not exotics, but indigenous. Our divine Lord and Master was of no party. He held middle ground, which some at least of his professed followers though opposed and counteracted at every step of their progress, are anxious to sustain, and of which his sermon on the *mount* is an impressive and striking example. In this favored region the air is mild and the soil productive. It is indeed that *good ground*, which abounds in the most valuable growth, yielding some thirty fold some sixty and some a hundred."

You will now, dear sir, permit me to subjoin, that having heard many utter wild and extravagant notions of the trinitarian doctrine, and one *in particular* declare at a public religious *meeting* that he knew no other *God* but Jesus Christ, and being pressed to exhibit my views of the Saviour, I was at length induced to say, that not finding authority in the Bible to acknowledge and set forth the godhead, the absolute deity, of Jesus Christ, I have never preached the doctrine, nor, should I be willing to require a belief in it of candidates for admission into the church. Soon after this I declared my views of the Saviour in the words following,—

"I believe that Jesus Christ is the Son of God in a peculiar and appropriate sense, by which he is distinguished from every other being in the universe. I believe that in him dwelleth all the fulness of the godhead bodily. I believe him to be the promised Messiah, the manifestation of Deity, the great and glorious Immanuel, the visible image of the invisible Jehovah, the very expression and display of the great Eternal, the brightness of the Father's glory and express image of his person. I believe Christ to be an all-sufficient, and almighty Saviour and such a Saviour as sinners need, and worthy both by nature and office to receive divine honor and homage from angels and men. I believe him to be the grand Conductor of light and truth to the moral creation, that he possesses all power in heaven and earth. I believe him to be the light and life of the world, that he is the efficient Creator of all things and that he will judge the world in righteousness. I believe him to be the Author and Finisher of our faith, the way, the truth and the life. In a word. I believe him to be *my* Saviour and pray that he may be *yours*, and that we may meet in that world, where we shall not see through a glass darkly, but see as we are seen, and know as we are known.

But my exalted conceptions and transcendent views of the great Jehovah, as the Original Source of being and fountain of blessedness, and as the God and Father of our Lord Jesus Christ, remain undiminished and undisturbed, call forth my grateful, devout and supreme homage, and constrain me to walk in his fear and service. At the same time I feel strongly bound to yield sincere and affectionate obedience to *our Lord from heaven, through whom we* have access by one Spirit unto the Father. In support of these sentiments I have considered and weighed the following passages of scripture. 1 Cor. viii. 6. Matt. xxii. 37. In this latter verse has our Lord principal reference to himself or to the Father? See also Matt. xvi. 15, 16, and 17. What did the Father reveal to Simon Peter? See likewise John x. 36; 1 Cor. xv. 28, and Col. i. 19.

Connected with these views of the Saviour I have declared myself willing that the church to which I am attached should be considered and represented as trinitarian, and that it should be distinctly known to the world, that, though some of its members do not embrace that system to its full extent, all are disposed to hold communion with each other, and to cherish, as becomes a Christian household, the unity of the Spirit in the bond of peace.

It is believed that a declaration of this kind, openly avowed and made known through proper channels would propably produce salutary effects upon other churches and possibly upon the two great parties into which Christians are now divided."

I have no wish to lord it over God's heritage, nor to dictate to my brethren, but I can truly say, I take great satisfaction in the views of the Saviour expressed above, and find myself able to adopt scripture language without confusion. DEODATUS.

NATIONAL LEGISLATURE.

SENATE.

A Quorum of the members both of the Senate and House of Representatives, of the U. S. were present on Monday Dec. 1st; and both Houses entered that day on the regular business of the session.

In the Senate, the Vice President being absent, the Hon. Mr. Smith of Md. was chosen President *pro. tem.* The usual Committee was appointed, jointly with the House of Representatives to inform the President that congress was ready to receive a communication from him.

A large proportion of the members of the Senate were present on Tuesday. The President's Message was received this day, and having been read, a vote was passed to print 3000 copies of the Message; and 1500 copies of the accompanying documents. It was moved and agreed to, that the regular hour at which the Senate should meet daily should be 12 o'clock.

On Wednesday the H. R. informed the Senate that they had voted to appoint two chaplains to Congress for the present Session, with which they requested concurrence. The request was concurred in. Notice was given that leave would be asked tomorrow for two bills respecting the Cumberland road; one to provide means for repairing it, and the other for its continuance.

On Thursday Mr. Benton gave notice, that he should, that next day ask leave to bring up several bills: viz. to authorize the President to sell certain lead mines, and lease others; also to sell salt springs— to regulate the price of public lands. A bill was also brought in read and passed to a second reading,—providing, the repair and continuation of the Cumberland Land.

A motion for the appointment of the standing committees was discussed, and negatived 11 to 22.

On Friday but little business was done. It was ordered that when the Senate adjourn it should be to Monday. Adjourned.

HOUSE OF REPRESENTATIVES.

The only business on Monday was the appointment of a Committee to wait on the President.

On Tuesday the President's Message was received, read, and 6000 copies ordered to be printed.

On Monday the House having resolved itself into a Committee of the whole, Mr. Condit in the chair,—Mr. Tailor of N. Y. moved a reference of the different parts of the Address to the appropriate standing Committees: adopted.

On Thursday the names of the Standing and Select Committees, authorized to be appointed by a resolution of the preceeding day, were announced.

A resolution was adopted by the House to go into mourning, by wearing crape 30 days in testimony of respect to the memory of the late Hedge Thompson, a member of the House from N. J. who deceased in August last.

The Committee on Roads and Canals, were instructed to report on the expediency of opening the Cumberland Road 80 feet wide, in its present location from Zanesville in Ohio, and making an appropriation of $100,000 for the purpose.

On Friday after the receiving of a great number of petitions, among other business of a less general nature, a motion was made relative to appropriations for the extension of the Cumberland road through Illinois to the Mississippi river. Several resolutions referring to subjects of a local nature were passed.

The House this day elected the Rev. Mr. Post Chaplain of the House for the present session.

An order was passed that when the House adjourn it adjourn to Monday. Adjourned.

SUMMARY.

Melancholy Accident. On Monday morning Mr. Joseph Stanford, mason, a much respected man, was killed while at work on the new Trinity Church now being built in Summer-street. A large stone had been hoisted and the rope breaking, it fell upon his foot and separated it from his leg.—Mr. Stanford immediately fell from the wall, a height of forty feet. He was removed to the Hospital, but died in about two hours after the accident. He has left a wife to whom he had been married about eighteen months. *Pat.*

Specie returned by the Boston Banks, December 6, 1828:—Globe $107,000; American 68,000; Suffolk 65,000; State 62,000; New England 52,000; Union 50,000; Massachusetts 45,000; Manufacturers and Mechanics 44,000; Columbian 38,000; City 36,000; Commonwealth 35,000; Eagle 29,000; Boston 28,000; Washington 24,000; North 15,000; Atlantic 13,000.—Total $712,000. *Courier.*

On Tuesday morning, the 2d inst. about three o'clock, the extensive Iron Foundry, owned by Benjamin Thomas, Esq. in Hingham, was entirely destroyed by fire, with all the machinery, &c. Loss estimated at about $3000.

The House of Representatives in New Hampshire have passed a resolution that they will make use of no ardent liquours at their boarding-houses during the present session of the Legislature.

There is now to be seen at an exhibition room in Hartford, Conn. the head of a Sea Serpent, fifteen feet long, and seven feet wide. It weighs 1200 lbs.

We hear that President Adams has hired the late residence of Com. Porter, in Washington, where he is to remove in March next. He will remain there till the approach of warm weather, when he will probably return to Quincy. *Pat.*

Miss Frances Wright, as she still chooses to call herself, though she lays claim to the title of lawful wife to Robert Dale Owen, has been delivering lectures to crowded audiences at St. Louis, Missouri. *Adv.*

Duration of Wars. Among the reasons for a dread of hostilities, is the fact, that, at their commencement, it is *as impossible to know how long they will continue, as what will be their consequences.* Since 1688 Britain has been at war 65 years, and 62 at peace. The first war, in that period, lasted 9 years—2d, 11 years—3d, 9—4th, 7—5th, 8—6th, 9—7th, 12. Besides the above was the short war with the United States; but precedents shew that in national contests long wars, and not short ones, must be calculated on, and provided for. *Pall.*

Canada. "The Provincial Parliament of Lower Canada, met at Quebec the 21st ult.—Mr. Papineau was chosen Speaker of the House of Assembly, and the choice was approved by the Governor-in-Chief, who afterwards delivered a Speech of quite a conciliatory character. On the subject of the appropriation of the Provincial Revenue, which has for a long time been a matter of controversy, he said he should make a communication from the King, which he had been specially commanded to make. *Dai. Adv.*

Canada. The House of Assembly of Lower Canada has passed resolutions and an address in answer to Gov. Kempt's speech. Some of the resolutions revived the dissensions and grievances, and were resisted by the friends of the Dalhousie administration, but were passed 23 to 3 after a warm debate. It will be seen whether the political troubles are to be renewed. Mr. Stuart, of the minority, said "if he were the angel Gabriel, he never could hope to convince or persuade a majority."

Quebec, Nov. 26. On the 23d, Quebec was visited by one of the most violent gales and snow storms ever experienced so early in the season. The tide rose to such a height as to inundate several parts of St. Paul's street. The damage done about the wharves and beaches is very great. At St. Rock, 5 schrs, had their sterns carried away and only one vessel escaped injury. The Telegraph on the Cape was blown down.—As yet there are no particulars from below the Traverse.—The Hope and Exmouth, for Dublin, were both above Kamouraska on Saturday, and it is hoped, rode out the gale. The river below is entirely free from ice.

FROM EUROPE.

A great meeting of the men of Kent was held on Penenden Health on the 14th of October, for expressing their opinions against the Catholic claims. It was supposed that 30,000 persons were present. The resolution passed by about two thirds of the the men present, the other third voting for an amendment, declaring that the object of the petitioners would be best attained by leaving the subject to the ministers. Parliament was further prorogued to Dec. 18th.

The Ambassadors and Envoys of Foreign Powers, who embarked at Odessa on the 3d, arrived in the road to Varna on the 8th. They are Prince Philip of Hesse Homberg, the Austrian Ambassador; the Duke de Montemart, the French Ambassador: the Prussian Charge d'Affaires, Counsellor Von Kuster; the Prussian Lt. Col. Von Thou; the Swedish Ambassador, Baron Von Palmstierna; and the Hanoverian Ambassador, Lt. Gen. Van Dornbern. They will remain on board the ship which brought them.

By the Convention concluded with Spain, it is reported that the Spanish Government agrees to advance 900,000*l* in liquidation of all claims made by the British sufferers, and gives security for the payment of the amount; 200,000 to be paid quarterly, till the whole sum is discharged.

It appears by the accounts from Lisbon, that the political arrests in that capital between the 1st and 12th inst. were more than 79 in number, and that among them were several persons who had been considered stanch partisans of the usurper. Most of the coffee-houses were shut up, and business was almost suspended.

The following statement in relation to affairs in England, is from the Daily Advertiser.

"At a public meeting in Limerick, Lord Gort stated that a bill had been prepared for the emancipation of the Catholics and that it fully met the approbation of the Duke of Wellington. Lord Gort, who has heretofore been a strong opponent of the Catholic claims, stated further, that it was his intention to support the bill, and that he was of opinion "that it would be acceptable to every fair-dealing and reasonable Catholic and Protestant in England and Ireland."—Reports were current, that the King's indisposition was becoming more serious, and that his complaint is water on the chest."

From Smyrna. We have seen letters from Smyrna, to the 30th September, which say, "the Russian army seem to meet with much greater opposition than had been anticipated. They have made two heavy assaults against Varna, with the Emperor in person at their head, but were obliged to retire both times with great loss. [*They mention the arrival of the French troops in the Morea, and its evacuation by Ibrahim Pacha.*] The Sultan is encamped outside the gates of Constantinople. Perfect tranquility reigns throughout the capital, as it does all over this quarter."

Capt. Bradford of brig Sultana, arr. yesterday from Smyrna informs, that the latest news from Smyrna informs, that the latest news from Constantinople is dated the 26th Sept. It was then positively stated that an engagement had taken place between 3000 Russian Cavalry and from 6 to 7000 Turkish Cavalry, which lated near 6 hours and ended with the total defeat of the Russians who left 2100 dead on the field of battle; also 600 prisoners, including a General and two Colonels with many other officers. At the moment of the express leaving, it was reported that the Turkish Government had received official information of the entire raising of the seige of Varna by the Russians, who had invested the place so closely that the besieged sprung a mine under their camp in which 6000 men were destroyed; the besieged then made a sortie, supported by 25,000 men, under the Grand Vizier, who was encamped at some distance, which proved successful and obliged the Russians to retire with immense loss, the Emperor escaping with difficulty on board a steam vessel. That a siege of Choumla has been raised by the Russians, their excuse is bad weather and want of every necessary; and, that the Russian campain might now be considered terminated with immense loss, until next spring."

Chili. Our Bogota papers contain the following information concerning Chili, under dates from their papers to the 5th of September. The new Constitution is to contain the principle of limited legislative powers. The Roman Catholic religion is to be supported, but a furious intolerance is not to be introduced. (What degree of intolerance they design to have we are not informed.) The government is to be of the popular representative form.

Latest from Europe. By the Steamboat mail, [says the Daily Advertiser] we have received New-York, papers which contain London dates to Nov. 1, brought by the packet ship Brighton from London. The only article of intelligence of much importance, is of the surrender of Varna to the Russian troops. It surrendered at discretion on the morning of Oct. 11. The particulars are given in the official bulletins, which we publish below. There appears to be no later news from the Morea. Orders had been received at Toulon to despatch to the Morea, 25 pieces of cannon, and large quantities of powder.

From Constantinople. The brig Sultana, Capt. Bradford, arrived at this port yesterday, left Smyrna Oct. 2. The latest news she brings from Constantinople is to Sept. 26, which gives the Turkish accounts of the reverses of the Russians before Choumla. There is also a report of the raising of the siege of varna, but this is premature, as our previous advices from Constantinople to Sept. 27 state that Varna was still besieged. Constantinople and Smyrna both remained perfectly tranquil. *Pat.*

A French and Tuscan party are now on an exploring expedition in Egypt, with the consent of the Pacha. The two Obelisks of Cleopatra, erected by King Mœris, in front of the Temple of the Sun, at Heliopolis, have been presented, one to the King of England and the other to the King of France; but the task of removal is yet to be preferred. They are based on rose-colored granite. The interal inscriptions were placed on them by Sesostris. *Pall.*

Portugal. It was again reported in London, so late as October 24, that Austria, France, and England meant to interfere in behalf of the young Queen, against Miguel. A special mission has been sent to Rio de Janeiro. There are 2800 Portuguese at Plymouth, most of whom receive pay and rations from the Emperor of Brazil. Don Pedro, having made peace with Buenos Ayres, may now turn all his energies against Old Portugal. A Brazilian ship was lately taken, by a Buenos Ayrean privateer, under the forts of Bujio, which did not fire a single shot to protect her. All the forts on the Tagus and coast are to be thouroughly repaired, and fully manned. *Pall.*

MARRIAGES.

In this city, by Rev. Mr. Pierpont, Mr. Henry Curtis, of the firm of Everett & Curtis, to Miss Rebecca L. Everett, daughter of Otis Everett, Esq.—Mr. Otis Packard to Miss Maria Ashmun. By Rev. Mr. Ripley, Mr. Charles Childs, of Providence, to Miss Abigail G. daughter of Dr. Alexander Thayer.

In Charlestown, by Rev. Mr. Fay, Rev. Peter Sidney Eaton, of Amesbury, to Miss Elizabeth Ann Leeman.

In Roxbury, Mr. William H. Brown to Miss Jane Whitney, formerly of Grafton, (Vt.)

In Billerica, by Rev. Mr. Whitman, Mr Samuel Burbank, merchant, of Chelmsford, to Miss Harriet Rogers, daughter of Mr. Wm. Rogers, of Billerica.

In Hingham, Mr. David Bates, of Weymouth, to Miss Hannah L. Hersey, of H.

In Weymouth, Mr. Abraham Bates to Miss Susan L. Stoddar, daughter of the late Daniel S. of Hingham.

In Abington, Capt. David Hunt, Jr. to Miss Clarissa Reed, both of A.

In Stoughton, Mr. Wm. Johnson, of Lowell, to Miss Sophia A. Gay, of Stoughton.

In Marshfield, Mr. Nathaniel Ford, of the firm of J. T. Ford & Co. to Miss Huldah Stetson.

In Duxbury, Mr. William Poldin to Miss Mary Southworth, daughter of Mr. Jedidiah S.

In Concord, Mr. Joseph Haynes, of Lowell, to Miss Lois B. Conant.

In Springfield, George Ashmun, Esq. Attorney at law, to Miss Martha E. Hall.

In Exeter, Mr. Ebenezer Wyatt, formerly of Portsmouth, to Miss Sarah M. Leavitt.

In New-London, Ralph Farnesworth, M. D. of Norwich, to Miss Eunice, daughter of Judge Billings.

DEATHS.

In this city, Mrs. Sally Brigham, wife of Mr. Otis B. aged 29; Cornelius White, 76; James Hill, 56; Susan Pierce, 25; Eliza Caldwell, 28, Caleb Adams, 41; Abigail Hill, 25; Mrs. Jane Flagg, aged 90; Mr. Nathaniel A. Atwood, of Wellfleet, aged 26; on the 8th inst. Mary Means Lawrence, daughter of Amos Lawrence, of this city, aged 5 years and 8 months.

In Roxbury, Mr. Israel Little, aged 27.

In Taunton, Miss Martha B. Ellis, aged 20, only daughter of Hon. James Ellis.

In Beverly, on Monday morning, Mrs. Adeline E. Gould, aged 31, wife of Josiah Gould, and daughter of the late Rev. Dr. Abbot, of Beverly.

In Newburyport, Phebe, daughter of Mr. Samuel Mulliken, aged 21.

In Plymouth, Mrs Sarah Harlow, relict of Capt. Jesse Harlow, aged 65.

In West Barnstable, Mr. Zacheus Howland; Miss Betsey Fish, aged 40.

In Hardwick, Mr. Benjamin Esterbrook, aged 79.

In Portland, Miss Frances Roberts, aged 18.

In Saco, Miss Lydia Elizabeth, daughter of Jona. Tucker. Esq. aged 19.

In Clinton, Me. on the 25th Oct. Mrs. Mary Weeks, wife of Matthias weeks, Esq.

In Newmarket, (N. H.) Mrs. Mary Ann, aged 21, wife of the Rev. Samuel Kelley, of the Methodist Episcopal Church, formerly of Concord.

In Charlestown, (N. H.) Eliza-Ann, aged 24, daughter of Captain A. Delano.

On Sunday last, in Hartford Conn Augusta Temple, wife of Dr. J. S. Rogers, Professor of Chemistry in Washington College, and daughter of Lieut. Gov. Winthrop, of this city.

In Montgomery, (Alab.) on the 1st Nov. Charles Shaw, Esq. formerly of Boston, a graduate of Harvard University.

DIED, on the 14th Sept. 1828, at the residence of P. B. Martin, near Alexandria, La. J. WINGATE WING. He was a native of one of the New-England States; had resided some years at Mobile and at Louisville. It will be gratifying to his friends to know that every attention was bestowed on him, during a protracted illness, that was calculated to alleviate his sufferings and rescue him from his fate. The Northern papers are requested to insert this.

Drowned, from on board ship Hercules, Mr. Joseph Miller, of Milton, (Mass.)

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 2.

CONTENTS.

What are the Requisites in a Sunday School Teacher? Conversation on the First Century; Lessons on the Mind; The Flax Plant; Dialogue; On the Instruction in the Wonders of Nature; Hymn for a little Boy; On Silent Worship. 3t. Dec. 13.

INSURANCE.

THE MERCHANTS' INSURANCE COMPANY IN BOSTON, conformably with their act of Incorporation, give notice that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, *and is paid in and invested according to law*—that they receive proposals and make insurance at their office, No. 38, State street, against the risk of Fire, as expressed in their policies—

On Dwelling-Houses and other buildings.

On Merchandise, Household Furniture, and other property.

On Factory buildings, Machinery, Stock and Tools.

On Ships and Cargoes in Port.

On qualified or contingent property, as on mortgages, life estates, property consigned, property held in trust, and property held as collateral security, provided that the nature of the interest to be insured, be made known and described.

They insure for any part of a year, or for one or more years, as the applicant may prefer, and they insure on the exclusive principle, by which they contract to pay all loss on the property until it amounts to the sum insured, unless the applicant prefers to take a pro-rata Policy at a lower premium, in which case they will insure on the pro-rata or average principle.

The Campany also give notice that they continue to insure on MARINE RISKS, against the perils mentioned in their Policies as heretofore, not exceeding *Thirty Thousand Dollars on a risk.*

JOSEPH BALCH, President.
ANDREW G. WINSLOW, Sec'y. Nov. 22

CHAUNCY HALL SCHOOL.

MR. THAYER has the pleasure to give notice, that he has engaged Mr. GRUND, one of the best mathematicians in this country, as teacher of Arithmetic and Mathematics in his establishment. Mr. G. also teaches the *French* and *Drawing*; and would receive a class in *German*, should one be offered.

Thursday and Saturday afternoons are devoted to Drawing.

Pupils from the Latin School, and others desirous of obtaining instruction in the higher mathematics, received at intermediate hours.

Mr. Thayer is also highly gratified to state, that he has succeeded in engaging Mr. WILLIAM RUSSELL for the *Classical* department. Mr. R. will likewise aid in the department of *Elocution.* Dec. 6

DR. CHANNING'S SERMON.

JUST published by BOWLES & DEARBORN, 50 Washington-street, A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as pastor of the Westminister Society in Providence, R. I. September 10th 1828. By William Ellery Channing.

—ALSO—

Dr. TUCKERMAN'S Second Semi-annual Report of the Second year of his Service as a Minister at Large in Boston. Nov. 15.

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

INTELLIGENCE.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

RELIGIOUS MISCELLANY.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

MISCELLANEOUS EXTRACTS.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet.

Nov. 22

DEFINITION ENGLISH READER.

N. S. SIMPKINS & CO. 79, Court Street, Boston, publish, the DEFINITION ENGLISH READER.

Likewise, the DEFINITION INTRODUCTION to Murray's Reader. "Amidst the multitude of new school books, which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are *superior*, and but few that are *comparable*, to those deservedly popular and useful works, compiled by LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve, and adorn, the English Language, may justly be regarded as the benefactor of the human race."

These books are much improved by the addition of a *vocabulary* of the most important words affixed to each section, which gives the pupil an opportunity of ascertaining the *pronunciation* and *definition* of the most important and difficult words, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the works.

The Journal of Education says, "The Introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation, and an intelligent style of reading, which are great aids to general improvement.

"The present edition of this useful work has an important edition to recommend it, as mentioned in the title given above."

Also, for sale, Grimshaw's History of the United States, with Questions and a Key adapted.

Goldsmith's History of England, Greece, and Rome, all improved by *W. Grimshaw*—with questions and Keys.

New History of France, from the foundation of the Monarchy, by Clovis, to the final abdication of Napoleon—by Wm. Grimshaw, author of a history of the United States, &c., together with all other school books in general use.—Also, a good assortment of Stationary.

☞ Country dealers and School Committees supplied on the most favorable terms.

Nov. 15

CHRISTIAN EXAMINER.

JUST published by BOWLES & DEARBORN, 50 Washington-street, the CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW—No. XXVIII.

CONTENTS.

Miscellany. Letter to the Rev. Parsons Cooke; on the Occasion, Object, Contents, and Date of St. Paul's Epistle to the Galatians.

Poetry. To H.

Review. Art. IX. Vindication of the Rights of the Churches of Christ. First printed in the Spirit of the Pilgrims.

Art. X. The future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. Lyman Beecher, D. D.

Notices of Recent Publications. Channing's Installation Discourse; Dabney's Annotations; Morgridge's Discourse; Peabody's Address; Walter Scott's Religious Discourses.

Intelligence. Correspondence of the American Unitarian Association, on the State of Unitarianism; in Franklin County; Bristol County; Essex County; Essex County, (south eastern part;) Plymouth County; Bristol County; Worcester County; Hampshire County; Unitarian Ministers: Theological School in Cambridge; Unitarian Mission in Bengal; Installation in Charlton; at Salisbury and Amesbury.

View of Public Affairs. Russia and Turkey; Greece; Portugal; South America.

Obituary. Henry Hill, Esq.

ADAMS FEMALE ACADEMY.

THE winter term at this Seminary, will commence on Wednesday, November 26, under the charge of Mr. C. C. V. Gale. Board from $1,33, to $1,75 per week.—Tuition $6.

JAMES THOM, for the
Executive Committee.

Derry, N. H. Nov., 1828.

JUST PUBLISHED, by BOWLES & DEARBORN, 50, Washington Street, the UNITARIAN ADVOCATE, edited by Rev. Edmund Q. Sewall, No. 6, Vol. 2.

CONTENTS:

MISCELLANY.—Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; On Sacrifices; Dr. Payson's View of Calvinism; Christianity in India; Whither; Proselytism; The Casket; Outlines of Scripture Geography. Dec. 6.

LIBERAL PREACHER—*for Nov.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 6. Vol. 2. for December. Containing a Sermon "On the Sabbath," from Gen. ii. 3, by Rev. James Flint, D. D. of Salem. Dec. 6.

POETRY.

THE PALM TREE.

BY MRS. HEMANS.

It wav'd not through an Eastern sky,
Beside a fount of Araby;
It was not fann'd by southern breeze
In some green isle of Indian seas,
Nor did its graceful shadow sleep
O'er stream of Afric, lone and deep.

But fair the exil'd Palm-tree grew
'Midst foliage of no kindred hue;
Through the laburum's dropping gold
Rose the light shaft of orient mould,
And Europe's violets, faintly sweet,
Purpled the moss-beds at its feet.

Strange look'd it there!—the willow stream'd
Where silvery waters near it gleam'd;
The lime-bough lured the honey-bee
To murmur by the Desert's Tree,
And showers of snowy roses made
A lustre in its fan-like shade.

There came an eve of festal hours—
Rich music fill'd that garden's bowers:
Lamps, that from flowering branches hung,
On sparks of dew soft colors flung,
And bright forms glanc'd—a fairy show—
Under the blossoms to and fro.

But one, a lone one, 'midst the throng,
Seem'd reckless of all dance or song:
He was a youth of dusky mien,
Whereon the Indian sun had been,
Of crested brow, and long black hair—
A stranger, like the Palm-tree, there.

And slowly, sadly, mov'd his plumes,
Glittering athwart the leafy glooms:
He pass'd the pale green olives by,
Nor won the chestnut-flowers his eye;
But when to that sole Palm he came,
Then shot a rapture through his frame!

To him, to him, its rustling spoke,
The silence of his soul it broke!
It whisper'd of his own bright isle,
That lit the ocean with a smile;
Ay, to his ear that native tone
Had something of the sea-wave's moan!

His mother's cabin home, that lay
Where feathery cocoas fring'd the bay;
The dashing of his brethren's oar,
The conch-note heard along the shore;—
All through his wakening bosom swept;
He clasp'd his country's tree and wept!

Oh! scorn him not!— the strength whereby
The patriot girds himself to die,
Th' unconquerable power, which fills
The freeman battling on his hills,
These have one fountain deep and clear—
The same whence gush'd that child like tear!

THE CHILD'S FIRST GRIEF.

BY MRS. HEMANS.

"O call my brother back to me,
I cannot play alone!
The summer comes with flower and bee—
Where is my brother gone?

"The butterfly is glancing bright
Across the sunbeam's track;
I care not now to chase its flight—
O call my brother back!

"The flowers run wild—the flowers we sowed
Around our garden-tree;
Our vine is drooping with its load—
O call him back to me!

"He would not hear my voice, fair child!
He may not come to thee;
The face that once, like spring-time, smil'd
On earth no more thou'lt see.

"The rose's brief, bright light of joy,
Such unto him was given;
Go, thou must play alone, my boy!
Thy brother is in heaven."

"And has he left his bird and flowers?
And must I call in vain?
And through the long, long summer hours
Will not he come again?

"And by the brook, and in the glade,
And all our wanderings o'er;
Oh! while my brother with me play'd,
Would I had loved him more!"

THE CAUSE OF PEACE.

MR. PERKINS' PEACE ADDRESS.

We have lately read with great pleasure, a very sensible and well written Address delivered by Elisha B. Perkins, Esq. before the "Peace Society of Windham County," Conn. We trust our readers generally are too well imbued with peace sentiments and principles to be tired of occasional extracts from publications of this nature.

The few detached extracts which follow, are taken, without regard to their connexion, from different parts of the Address.

"No error has been too absurd to be without its advocates, no superstition so foolish or so wicked, as not to have its martyrs, nor any custom so shocking, as not to have extensively prevailed; but of all the delusions, which have degraded and depraved the mind, there is no one, which has endured so long, or extended so universally, as the love of war,—with all its crimes and miseries. It seems as if the whole world had agreed, with one consent, to avert their eyes from the savage and bloody features of the monster, to gaze with stupid admiration at his trappings. The very idea of war involves the sufferings of those, who are engaged in it. Its direct and only object is, to bring an enemy to terms, by the injuries which it does him."

* * * * * * *

"It is only from the influence of early impressions, that any honest man can be disposed to justify a custom, which so necessarily tends to increase the wickedness and misery of a world, already sufficiently depraved and unhappy. There are probably few in the present age, who doubt that war is an evil; but there are thousands, who view it only as a corrective of other evils of greater magnitude, and thousands of others, who see no benefits resulting from it, but who think it impossible to abolish it, or, who feel no obligation resting on themselves to make an effort for its abolition. They view it as an evil 'a great way off,' with which they have no concern."

Having endeavoured to refute the position that war makes men *patriots*, he proceeds to say:—

"The other virtues, which have been so confidently ascribed to War, have no natural connection with it. There are indeed many instances on record of the display of noble virtues by warriors, in the midst of the ravages of war, on which a feeling mind delights to dwell, but they are like the brilliancy of a meteor in the night, whose splendor is chiefly owing to the gloom of surrounding darkness. These solitary instances have been often adduced by the advocates of war as evidence of its beneficial effects on the feelings. They have been presented to the imagination in all the attractive colorings of fancy. They form the beautiful episodes of poetry, the delightful resting places from the bloody details of history, and awaken our sympathies in the magic touches of the painter's art, till the ardent mind of youth associates the idea of the protection of the distressed, righting the wrongs of the injured, rescuing the helpless from oppression, and defending the innocent from insult, with the rage of battle and the sacking of cities. And why is it that these affecting incidents have so powerful an influence on our minds, that we can forget all the crimes and cruelties and atrocities of those, in whom these gleams of virtue have sometimes shone? I answer because they are so uncommon—because they exhibit something of the purity and loveliness of that spirit of benevolence, which it is our object to render universal. An act of generosity in a robber, or a sense of justice in a thief, always affects us agreeably; and it is on the same principle that we delight in the exhibition of the virtues of justice and humanity in a warrior. These qualities are not expected, and therefore surprise,—they are strongly opposed to the general tenor of his conduct, and shine by the contrast. War instead of being a remedy for the evils of peace is itself the great cause of those evils. Though its most obvious effect may seem to be, to give a tone of energy and disinterestedness to the character, its actual effects are far different. The slavishness of military discipline, the familiarity with scenes of bloodshed and violence, the substitution of the laws of honor for the principles of morality, the acquisition of sudden wealth by unjust means, the frequent and wanton violation of the rights of others, the constant association with vice in all its deformity, the light value put on civil virtue and talents, and the contempt for all the employments of honest industry, are calculated to make men any thing rather than good citizens. Will the soldier learn justice from the plunder of a marauding expedition? Will the conquest of a country, and the violent changing of its rulers and its laws, teach him to respect the institutions of society? Will the captivity and oppression of his enemy teach him to regard the right of persons? or the levying of contributions, the burning of dwellings and the trampling down of harvests, teach him to hold sacred the right of property? Will it improve his morals to deprive him of the instructions of religion, or mend his manners to expose him to the profanity and coarseness of the camp? Will the kindly feelings of his heart be cherished and enlarged by dipping his hands in the blood of his fellow creatures?"

* * * * * * *

"Napoleon, who understood the art, and felt the value of military authority revealed the true principle by which armies are governed, when he declared, as related in Gen. Foy's "history of the wars of the Peninsula"—"*The readiest way to govern men is by their vices*, AND WHEN THEY HAVE NONE, THEY MUST BE TAUGHT TO CONTRACT THEM." Is this the school, which is to revive the ardor of decaying patriotism, and to reanimate the dying spirit of public virtue?"

"But war is not merely without its benefits; its evils are without measure or number. Its dreadful sacrifice of life, its waste of treasure, its corruption of morals, its violence, its bloodshed, and its terrors, are its sure and necessary consequences, and in *every* war, they immensely exceed the advantages of its greatest successes. The general effect of even prosperous wars is strikingly exemplified in the history of the British Empire, during the last two centuries. During that time, she has enlarged her power, extended her commerce, and increased her *apparent* wealth, in a manner unexampled in the history of any other nation; but she has all the while been adding to her debts and to her taxes, till the whole of her proud Island, even if every acre of it were public property, would not sell for enough to meet the claims of her creditors; and hundreds of her landholders have been obliged to abandon their farms, because their whole rents would not meet the public exactions. At the time of the expulsion of James II, the whole public debt, was but little more than 700,000*l.* and now it is not less than the enormous sum of $4,000,000,000. At the commencement of Elizabeth's reign, the nation was not burdened with a *single public* pauper—but at the close of their wars in 1815, when the Island was filled with the refuse of their armies, the paupers of England and Wales amounted to 3,000,000 of persons, and the *public* charges for supporting them exceeded $35,000,000, which with the interest of the public debt, at only 4 per cent. imposed an annual burden on the people of Great Britain, from these two causes alone, (both resulting directly from War) of $195,000,000. The nations on the Continent have suffered no less severely. By the report made to the Legislative Body of France in June 1811, it appears, that the taxes of the French people for that single year, amounted to 1,110,000,000 francs—besides the immense sums plundered from other countries and 100,000,000 drawn from Bonaparte's private chest."

"From a statistical Table published in a French Journal in 1820, it appears that the war debts of seven of the nations of Europe then amounted to nearly $6,000,000,000. Almost the whole of this immense debt was contracted in less than 150 years, and during that period, at least $20,000,000,000, in addition, of their annual revenues were expended for the sole and only object of each other's destruction, besides a vastly greater value of private property wasted and destroyed. If we regard only the costs of war, I ask its advocates, to tell me which of the nations of Europe has derived benefit from it, to compensate in *any* degree for its share in these vast expenditures!"

Extracts might be multiplied, but these will suffice to show the ability and spirit of the Address, as they must certainly also the odiousness, the folly and the iniquity of war.

We will close our notice with the following remarks on the practicability, and the probability of the final abolition of war.

"As science and commerce bring people of different states into closer connexions, as education becomes more general, and above all as the pure morality of Christianity extends its influence, men must become more and more averse from war. We do not expect the principles of peace to prevail, while men retain the savage passions, which lead to war; nor do we desire the co-operation of those, who are not willing to found their hopes of success, on the general improvement of the moral and intellectual habits of society. It is our object to make men better in all the relations of life, and governments more wise and forbearing in all the relations of states; and it is exactly and only in proportion to our success in this way, that we expect to see our principles prevail. As war is a voluntary act, it of course is not a necessary one. When once the public mind is cured of the delusion of military glory, and convinced of the safety and happiness of peace, war will be impossible. Are we indeed under a fatality, which compels us to go forth to seek the blood and misery of our brethren? Can nations make peace, when exhausted and ruined by the horrors of the contest? and can they not as well refrain from war before its evils are felt?"

BIOGRAPHICAL.

BRAINARD THE POET.

The Connecticut papers have noticed, lately, with much feeling, the death of Mr. Brainard, who is represented as a young man of distinguished genius, and particularly gifted as a poet. A late number of the Christian Mirror contains a notice of Brainard, from the hand of a lady, which we transfer to our columns, as a specimen of good writing, but chiefly for its just and valuable sentiments. From what it tells of Mr. Brainard, the reader will probably regret, with us, that it has not given us some further particulars of his history.

The recent death of this interesting man, taken from life, as the germ of genius had begun to give the promise of rich fruit, brings with it the painful feeling of disappointed hope. It is one of those mysterous dispensations of Divine Providence, which, without strong faith in the wisdom and benevolence of the Deity, might lead us to scepticism. The dull plodder, whose imagination soars no higher than to anticipations of wordly gain; the cold hearted, whose visions of happines all centre in himself; and the devotee of pleasure, who knows no purer enjoyment than is connected with his grosser nature; these we see passing uninterruptedly down the current of life, adding nothing to the general amount of knowledge, happiness, or virtue. But how often do those, who seem formed for the delight and improvement of society, depart like the transient meteor, which dazzles for a moment, and then faides away forever.

Connected with genius, there exists too often, a sentiment which not unfrequently distroys the happiness and usefulness of those whom nature seems to have formed for mental greatness. It is difficult to analyze this sentiment; it is perhaps composed of disappointed expectation and mortified pride, which, united, produce universal disgust. How often does a noble spirit, fresh and glowing as if just sprung from its Divine Creator, enter upon the stage of life, ardent to promote the happiness of mankind, and conscious of its own worth and elevation, expecting love and esteem from others. But alas! the enthusiastic hopes of youth fall before the blighting influence of the selfish policy of the world; the noble minded being sees itself passed by, with cold neglect; it sees that intellectual wealth, and the treasures of the heart, are not to be put in competition with silver and gold; it sees that the favors of the world are seldom conferred upon deserving merit, but are gained by low dissimulation and successful intrigue. It cannot stoop to these, but, like the dove sent forth from the ark, finding on earth no resting place, the spirit takes its flight whence it came—"it returns to God who gave it."

But let not the high minded, the intellectual, and moral, entertain the belief, that there is no merit in mingling with mankind; that it is noble to withdraw in disgust from social life, because it exhibits marks of selfishness and low minded views. To the mind walking uprightly in the conciousness of its own integrity, there is an internal sunshine which cannot be obscured by clouds from without. Let humanity be engrafted upon the lofty aspirations of genius, and it will subdue those feelings of mortified pride, and induce pity and the desire to improve, rather than disgust, and the wish to avoid mankind.

The above remarks have naturally arisen as connected with the history of many of the favored, or more properly, the unhappy, children of genius; but Brainard, was in many respects an exception. His talents received the encouragement of public approbation, and whatever he wrote was regarded with no ordinary degree of complacency; but still he possessed the eccentricities and imprudencies of genius, and had his life been spared to old age, he would not perhaps have arrived at that distinction which is often attained by far humbler talents.

The first poetical publications from the pen of Brainard, it is believed, appeared in the Connecticut Mirror, while it was under the editorial charge of one who, though less known to the public in the character of a poet, was no less gifted with deep toned sensibility, and poetic enthusiasm. An acquaintance between them commenced by Brainard's sending to the Editor of the Mirror occasional poetical articles. These, although the public had not pronounced Brainard a poet, were valued, and considered as indications of no ordinary talents. It is often the fault of authors, that they feel an unwillingness to submit to the criticism, still less to the alterations of others. That the subject of this article was superior to this, and diffident of his own abilities, appears by letters to the Editor of the Mirror, in one of which, dated Jan. 1822, he says, "I received yours this morning, and in reading it, had to regret that you should have thought it necessary to offer the slightest apology, on account of the very proper and necessary alterations in the lines, I sent you. For if I remember right, you was not only authorised, but requested to make such use of them, as would best answer the purposes of the Mirror. From the solemn tone of your letter, I feared that you was hypochondriac, or that you was not so well acquainted with me as I could wish. Why, my dear L.—— when you was about it, did you not apologise for thinking me a conceited fool, who knows his verses are none of the best, and yet quarrels with his friend for coming at the same conclusion? Upon my word I did not expect to see so much of them printed as I found in your last Mirror." There is something which makes us feel as if it were almost sacrilego to bring forward to the public, what was only designed for the private eye of friendship, but it also seems as if the public had a kind of property in the private thoughts of men of genius; and when we find talents united with modesty and good humor, we are constrained to love where we before admired. But Brainard and the friend to whom he wrote, are now both removed beyond the frowns or favor of the world.

In the Spring of 1822, the Editor of the Mirror, leaving for agricultural pursuits, a situation not harmonizing with a contemplative and retiring mind, was succeeded in the editorial department by Mr. Brainard; and in the space of little more than one year, the latter was called to the melancholy duty of announcing the death of his predecessor. Five years after that, on the anniversary of the same day, his successor announced the death of Brainard. Thus passes the world away!—But amidst the regret which must be felt at his departure, is the consolinghope, that as his spirit, solemnized by sickness and the prospect of death, found at last the lonely ark of safety, its separation from the body was an introduction to glories which "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive."

We will close this article in Brainard's own beautiful language.

"Who shall weep when the righteous die?
Who shall mourn when the good depart?
When the soul of the godly away shall fly,
Who shall lay the loss to heart?

He has gone into peace—he has laid him down
To sleep till the dawn of a brighter day;
And he shall wake on that holy morn
When sorrow and sighing shall flee away."

A. H. L.

MUNROE & FRANCIS'

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